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# The South African Outlook

JANUARY 2, 1956.

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## The South African Outlook

It is surely an encouraging sign that there is a rising generation actively prepared to go forth into the world to serve God faithfully. We know that we shall probably be in the minority wherever we are. We know that we shall have to face insecurity, opposition, and perhaps danger for the confession of our faith. But the Christian Church has always prospered in adversity, and we must certainly not be afraid.

—Queen Elizabeth II.

\* \* \* \*

### An invidious Choice.

We had something to say in these columns last month about African school feeding and the serious consequences of withholding it. Since then the plans of the Native Affairs Department in regard to it have been made known in an official circular. From this it appears that the amount of money to be provided remains the same, namely £650,000, and may be used for pupils attending subsidised community schools only, farm, factory, mine, and mission schools being excluded. But the Department is obviously anxious that as little as possible of it should be spent on providing food, for it wants to filch the money from that for another purpose. It says to the Bantu school boards which will administer the money, "As only half the children attend school and numerous private schools are awaiting conversion to Bantu community schools, school boards would be well advised to use funds allocated for school feeding for the extension of education facilities."

We are glad that there is this departmental concern about the great number of children for whom no schooling is

provided, but we dislike very much the idea of diverting money from food to additional classrooms or teachers, if only because it will reduce very seriously the effectiveness of the existing education, that the children receiving it should be deprived of the food. Here is as clear a case as you could want for the injunction "These ought ye to have done, and not to leave the other undone." Since it is so deeply conscious of the need, and quite rightly so, let the Department have the courage to face the music and demand the additional money required for, say, a five year plan for providing the additional facilities needed, rather than descend to the mean and beggarly device of taking the food out of the children's mouths. And let it not imagine that its attempt to avert from itself the odium attaching to so cruel a choice by pushing it on to the African school boards is going to escape notice. Is it not as unpleasant and unfair an example of "passing the buck" as could be found? It will take a good deal to persuade us that it is either equitable or decent.

\* \* \* \*

### An unacceptable Proposal.

The annual report of the Natal Chamber of Industries has disclosed the existence of draft regulations prepared by the Department of Native Affairs that the many voluntary savings schemes established by employers of Native labour for their workers should be brought under statutory control, and all their monies be invested through the Public Debt Commissioners in Government stock. Presumably the aim is to safeguard such funds against mishandling by the occasional unscrupulous employer, though such are neither very numerous nor likely to be able to retain the labour needed to keep them in business once any suspicion of sharp practice gets about. In any case it would probably be preferable to let people like that be dealt with by their own Chambers of Commerce or of Industries. But, while a case can be made out for this proposal, there is a further suggestion associated with it by the Department which is far less defensible and even mischievous. It is that all the interest earned by this money should be paid into a welfare fund for the benefit not of the owners of the capital, but of all Africans generally. This would at once remove one of the main incentives for saving; it would penalise the thrifty man who has learned that money saved gains increase, for the doubtful benefit of the unthrifty, who will be still less likely to learn habits of thrift when he realises that he is going to have a share, however small, in



the earnings of another man's money.

To counter the criticism which was immediately forthcoming on these proposals the Department essayed to defend itself. It first declared reassuringly that it was in no way committed to the principle of thus diverting interest from the individual Native investor to general Native welfare schemes. In defence of the suggestion, however, it claimed that it was in line with the voluntary deferred pay system which has been working since 1919 on gold mines allied in the Native Recruiting Corporation. To this it added the distinctly anachronistic claim that African workers are not disposed to look for interest, as Europeans are, but asked only security for their capital.

The explanation is not convincing. For one thing the Deferred Pay Interest system of the Native Recruiting Corporation is not a parallel. It deals with a very different class of worker, the migratory mine labourer, and the money it handles is not money paid into a savings scheme. It enables a miner at the close of his term of service to defer receiving a part of the wages due to him until he reaches home, in order that it may be safe until then and be spent there for the benefit of his family. For a very short time, therefore, often a few days only, the money is earning a minute amount of interest. To calculate this in each of tens of thousands of cases, and to transmit it to the various homes, would cost more than the amount involved. It is simpler and more economical, therefore, to let the floating balance in this fund, made up of a very large number of very small sums, earn a little interest, and to use this for making grants for services of communal value in the territories from which the miners come.

Nor is it true today that the African industrial worker is little concerned about the interest his savings can earn for him. Let the Native Affairs Department confer with the Post Office Savings Bank authorities on this point. And even if it were true, is it a defensible practice that would deprive the worker of what is justly his, of the incentive towards continuance in habits of thrift, and of the reward for having responded to it in the past? We hope that this idea of parting the thrifty worker from what is indubitably his will be discarded root and branch.

\* \* \* \*

### Preserving Western Civilisation.

The persevering exposition of the suicidal doctrine of self-interest by our leading politicians as the foundation of their policies is a monotonous and wearisome business. It was refreshing to find in the daily paper the other day a simple statement of a truer saving faith for the nation. We are indebted to the Archbishop of Cape Town for the following paragraphs of authentic archiepiscopal *gravitas* :

"The heirs of Western civilisation will never be able to justify themselves unless they are keen to share their blessings with other people without necessarily making

those other people just like themselves. People talk about Western civilisation and their anxiety to preserve it for South Africa, but there is a real danger that it may be identified with a comfortable income, a nice house and garden, and other amenities of life—a sort of graciousness of living.

"But Western civilisation is built upon the Christian tradition, and the keynote of Christian living is not comfort but service. In preserving what we call Western civilisation we may throw overboard all that makes civilisation worth while.

"There is room for much difference of opinion about the best way of providing for the development of the less-developed races, and Christians may legitimately differ about this. But do not let us deceive ourselves. Do not let us form a policy with a view to the convenience of the group to which we belong and then kid ourselves into believing that we are concerned primarily for the development of the other groups."

\* \* \* \*

### The Charter of UNO.

There will be well-nigh universal approval of the decision of the General Assembly of the United Nations Organisation that the time has come to review its charter. The experience of ten years has made it clear that some revision is urgently necessary. With an effort of international co-operation on so large and comprehensive a scale this is not surprising, and the inevitable but perhaps unduly frequent frictions have served to pin-point the places in the constitution where readjustment is most needed. To wait any longer is unnecessary, for two things are perfectly clear—the Organisation cannot hope to survive on its present charter, and yet it has proved itself to be worth saving in order to give to the world the service and leadership which were never more needed than today.

Special attention will doubtless be directed to two main points from which major difficulties have arisen from time to time. There is the seventh section of the second Article which forbids active concern with matters "essentially within the domestic jurisdiction of any state," though with the qualification that this should not be allowed to prejudice measures dealing with threats to peace, breaches of the peace, and acts of aggression. Obviously, disagreements must arise here. Only superhuman understanding and patience could prevent them, and these admirable qualities have not always been conspicuously exhibited by all the nations concerned.

Another major point for attention is the power of veto with which the five permanent members, (U.S.A., Britain, France, Russia, and China) were originally endowed, and by the persistent and unreasonable use of which the Soviet Union has on various occasions rendered the proceedings of the Organisation farcical. To equip the found-



ing nations with such a weapon may have been essential at the outset, but few will doubt that it must make way now for some other plan which will provide the necessary check on unduly precipitate action.

Review and revision, then, are clearly and urgently needed, but it has to be remembered that however skilfully it may be carried out it will not of itself resolve all the troubles of the Organisation. It is the spirit prevailing in it that will be decisive, the faith, the patience, the sense of responsibility, the unswerving resolution to collaborate, the reliance on the ultimate greatness and power of truth.

Many people in South Africa, which has so often found herself at variance with the majority at UNO, will not hesitate to say that as far as they are concerned it would seem better to end than mend, but we prefer to believe that in dealing with an organisation designed for peace and as the enemy of aggrandisement, the duty of Christian people is to uphold it in their prayers, and that if they fail in this and UNO, laden with the precious hopes of so many millions, runs on to the rocks, they dare not hold themselves blameless.

\* \* \* \*

#### **An Archbishop and Dr. Billy Graham.**

According to the *Life of Faith*, the Archbishop of York, Dr. Garbett, in the course of a presidential address to the Convocation of York recently, made some interesting comments on the recent evangelistic campaigns conducted in Britain by the American evangelist, Dr. Billy Graham. Dr. Garbett said: I propose now making a few observations on the revivalist movement which is associated with the name of Dr. Graham. No evangelistic revival in our time has caused such great interest and been discussed so widely as the campaigns in England and Scotland which have been conducted by this young American evangelist. He is neither a great scholar nor an orator; the huge crowds he has drawn are not due to his learning or eloquence. The simplest explanation of the great crowds which went to hear him is not to be found in the thorough propaganda which accompanied his campaigns, but in the fact that he is a man whom God has called to this work of evangelism, and it is God who is using him to give His message.

It is still an open question as to how far there have been multitudes actually converted by his preaching; many of those who have been claimed as such had been for many years more or less lightly in touch with their own church or chapel. But I think four things can be justly claimed for these campaigns—First, a formal and conventional assent to religion has for many become a reality; a conventional religion which had never shown itself in any great zeal has suddenly been touched by fire. Secondly, these campaigns have brought a sense of reassurance and of hope to many who, though they called themselves Christians, really looked on the Christian faith as something irrelevant

to their everyday lives. Thirdly, these great gatherings have shown that there are multitudes who are not content with a complacent secularism; they want something which gives a deeper meaning to life. And lastly, these campaigns show that Christianity is a living force; it has been an effective witness to Christianity to find night after night huge places like the Harringay Arena crowded with those who want to know more about Christ.

\* \* \* \*

#### **Rev. E. W. Grant.**

At the close of 1955 Rev. E. W. Grant, Book Steward of the Methodist Church, closed his long service to the Churches in South Africa. Mr. Grant came to South Africa in 1913 and for some eighteen years was connected with the Witwatersrand Native Mission of the Methodist Church. In March 1932 he was appointed Head of the newly inaugurated Lovedale Bible School. After thirteen years of service there he was appointed to the important post of Governor of the Healdtown Missionary Institution, and from there passed to be Book Steward with headquarters in Cape Town. Mr. Grant was also Secretary and, later, President of the Methodist Conference, did outstanding work for the Christian Council of South Africa, and was a permanent Vice-President of that body. Such a record of service, extending over forty years, is an achievement of which any man might be proud. Mr. and Mrs. Grant intend to retire to Devon in England. They carry with them the best wishes of a host of South African friends.

\* \* \* \*

#### **About Ourselves.**

The other day we received a letter from one who plays a big part in Christian Education in this country in which he said: "I feel I would like to tell you what a reinforcement to the spirit I find in the pages of the *South African Outlook*, and, in particular, in the comments upon current affairs. Again and again paragraphs have expressed my own views exactly and it has meant a great deal to feel that another, and far more able and experienced mind, has seen the question in the same way. Several times something written in the *Outlook* has crystallised an unformed and vague feeling in my own mind by clearing away subsidiary considerations and going straight to the heart of the matter."

With the publication of our February number Dr. Shepherd will resume full responsibility for the editing of the *Outlook*. He feels that it is only right to say that such letters as the above have been elicited because of the writings of Mr. O. B. Bull, who has been associate editor since June 1945 and who has written the most of the Notes of the Month during the ten years' period. In another part of this issue appears a tribute to Mr. Bull from Lovedale itself, but we are glad to reproduce this latest one from outside our bounds.



## The Gold Coast

*By Margaret Ballinger, M.P.*

THE new year, 1956, which is so nearly upon us, promises to be a specially significant one in the history of Africa, the British Commonwealth and the world at large. In it, the Gold Coast, one of Britain's four Colonies on the west coast of Africa, expects to emerge as the first African fully self-governing state, with Nigeria following closely in its wake.

To us in South Africa, and particularly to African South Africans, these developments are of very special interest.

In the busy commercial towns and cities of the Gold Coast, the Africans who crowd the markets and buy and sell endlessly on the unmade sidewalks give a South African no sense of strangeness.

Features and habits all seem familiar. So far as we can see these are Africans as we know them, cheerful, courteous and helpful to the stranger in their midst.

Their dress it is true, is traditional rather than European, but few lack enough English, at least English of a kind, to make contact with the outside world.

### A COMMON LANGUAGE

English, indeed, is the lingua franca of a community of many tribes and dialects. It is the language in which all public business is conducted and the medium of all education except the most elementary classes.

The size and the number of the towns, and the seeming endless people, particularly women engaged in trade, suggest that the community has emerged from the agricultural stage of society to a commercial stage.

This, in fact, is scarcely true. Behind the markets and the street vendors is a predominantly peasant society cultivating small plots held on a traditional tenure much like that of our own.

Much of what is sold, both in the village markets and on the streets of Accra, is small quantities of foodstuffs produced on this simple and familiar basis.

The Gold Coast is, of course, fortunate in that with Nigeria it is the world's greatest producer of cocoa, a commodity with a high market value.

This has brought a significant measure of wealth to the community as a whole; but the scale of its production is still a peasant scale and the level of individual wealth is still low by western standards.

For the bulk of the population the annual average earnings and spending power per family does not exceed £50.

### RECENT DEVELOPMENT

Introducing to a modern world this peasant community with its urban facade, the British Information Office notes

that: "Little more than half-a-century ago, the simple life of the tribe was all that most Africans knew," and it is surely not without significance that even today of the 37 millions which constitute the population of Britain's four West African Colonies—only between 1 and 2 millions are Christians.

About 8,000,000 are Mohammedans and the rest are generally described as "pagans."

In the field of education a small, highly educated class, often the product of English schools and universities—and living in European style—forms a complete contrast to an illiterate mass living in traditional fashion.

### CONTRASTS

To quote again the British authority: "An illiterate farmer, living in a crowded compound with his wives, his goats and his chickens may be the father of a barrister-at-law who graduated at an English university."

In these circumstances, it is not surprising that social services, housing, water supplies, health and education, are still at a level that has not begun to approximate the usual standards of western European societies.

This then is the community that expects to achieve full independence next year.

It is a community which already has an all-African House of Assembly elected by adult suffrage; an African Cabinet and an African Prime Minister responsible for all the machinery of government save public security and foreign relations.

Next year this community expects to have the status of Canada, South Africa, Australia and New Zealand—and to be received as one among equals in this family of economically highly developed peoples with a long tradition of popular government.

What are the chances of a successful issue to such great adventure?

### GREATEST DANGER TO EXPERIMENT

When we add to what has already been said, that Parliamentary institutions are themselves entirely new in the Gold Coast and that even the Ministers who now have the responsibility of running them are themselves now getting their first experience of this system it would be easy, particularly for a South African, to be a prophet of doom.

But if it is difficult not to feel that the pace at which the process of political emancipation is being pushed along is alarmingly fast, and that a dangerous emotional reaction is likely to be created by the speed with which western insti-



tutions are being substituted for traditional ones—everywhere the traditional authorities, tribal chiefs, are being ousted in favour of elected representatives of the people—it is also difficult not to be impressed by the constructive and encouraging elements in the situation.

Chief of these is the obviously increasing awareness of the Prime Minister, Dr. Nkrumah, and his colleagues of the magnitude of the task which has fallen to their lot.

They also appreciate the sympathetic understanding and helpfulness of European officials who, without any continuing personal prospects in the territory, are showing that capacity for service which has for so long put the British public servant in a class by himself.

Whatever assistance can be given from Britain to help to make a success of this brave experiment, clearly will be given; and all the indications at the moment are that whatever is given will be gratefully received.

Dr. Nkrumah and his friends clearly urgently want to make a success of this adventure.

The greatest danger to the experiment will be the less educated and less informed rank and file of the Government's party supporters—young men who have learned the slogans of party agitation but have not yet had any of the sobering experience of responsibility.

To them party differences are less a matter of argument than of feud.

It is easy to demand representative government and political responsibility—it is much less easy to understand and appreciate the spirit of mutual tolerance which should inspire it if it is to work according to its own principles.

There is a lot of glib talk about the need for an opposition party but the moment such a party raises its head, it is dubbed a revolt or a rebellion and furiously attacked as such.

This is what is happening at the moment when with the battle of political freedom apparently won, dissident elements are emerging in characteristic African style and finding a rallying point in the traditional authorities who increasingly resent their supersession by the new men.

### SOCIAL CHANGE

But against this background of administrative inexperience and political ambition a whole social and economic change is in progress which must, and will, change the face of the Gold Coast.

In the forefront is an educational campaign designed to get all children into school—free primary education was adopted as Government policy in 1952—while a mass literacy campaign aims at bringing the adults into line with the children.

The world price of cocoa gives the government financial resources beyond what would ordinarily accrue to so small a population at so simple a level of economic organisation. Every avenue is also now being explored to diversify and strengthen the economy and to raise the general standard of living and provide security for the future.

### AMBITION

It is impossible to be in the Gold Coast for any length of time without realising that, whatever emerges in the way of political patterns from the determination of the small intelligentsia to demand of Britain to concede political emancipation, the country is on the march.

It is increasingly ambitious and hopeful.

Whatever happens it can never again be the same simple tribal society from which it began to emerge fifty years ago.

—Umteteli Wa Bantu

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### Race Relations Institute's Council Meeting.

'In Defence of a Shared Society' will be the subject of Dr. Ellen Hellmann's presidential address to the annual Council meeting of the S.A. Institute of Race Relations, which commences in Durban on 3 January.

The meetings last from 3 January until 6 January, and will take place in the Wesley Hall, West Street, Durban, the formal opening by the Hon. Richard Feetham, Q.C. one-time judge of Appeal, being at 8.15 p.m. on 3 January, succeeded by the presidential address.

In the morning of 4 January the President of the Institute of Administrators of Non-European Affairs, Mr. J. E. Mathewson, Director of Non-European Affairs at Benoni, will give a paper on 'Recent Developments in the Municipal Administration of Non-Europeans.' That evening a symposium, 'Outlook for the Future,' will be addressed by Professor A. M. Keppel-Jones, Mr. Jordan Ngubane, an African, Mr. A. D. Lazarus, an Indian, and Dr. J. G. M. Richter, well known as a publicist of the National Party. The symposium will be open to all.

'The Indian as a South African' will be the subject on 5 and 6 January. Dr. Mabel Palmer will talk on the Indians' economic and political background, Dr. Hilda Kuper on the Indian family, Messrs. B. A. and J. Naidoo on economic opportunities and mode of living, and Dr. S. Cooppan and Mr. A. D. Lazarus on the Indian as an integral part of South African society.

Delegates from all parts of Southern Africa will be attending the meetings, the Durban organization being in the hands of Miss Hansi Pollak, a former Professor of Sociology at Natal University.



# Dr. James Stewart

(SOMGXADA)

## FIFTIETH ANNIVERSARY OF HIS DEATH

*The Rev. James Stewart, M.D., D.D. died on 21st December, 1905. The fiftieth anniversary of the event is a fitting time to recall the career of this remarkable man.—*

*Editor, "South African Outlook."*

**F**EW men have made a deeper impression on Africans than did Dr. James Stewart, who is always referred to as *Somgxada* (the long strider or the man who is everywhere). He was the second Principal of Lovedale, and under his leadership the great expansion of the Institution took place and its fame became world-wide.

He was born in Edinburgh, Scotland, in 1831. His father, a successful business man, became later a farmer. One day, as a lad of fifteen, James, when ploughing in his father's fields, stopped the horses in mid-furrow and made the vow, "God helping me, I will be a missionary."

The farm fell on evil days and the family moved back to Edinburgh. With difficulty Stewart got a university education. By this time he had developed into the physical giant he remained throughout life and was already noted for a commanding presence. He showed himself an enthusiastic student of chemistry, botany and agriculture, but was of a practical cast of mind. He valued a university education chiefly as fitting him for service in Africa, for which his heart had been already won.

In 1855 Stewart began the study of divinity at New College, Edinburgh, and in the middle of his course he found his hero: in 1857 appeared *Missionary Travels and Researches in South Africa* by David Livingstone. Stewart devoured the book and soon was cherishing dreams of planting a mission in the heart of Africa.

From 1859 till 1861 he was attending medical classes. In 1860-1, despite his youth and unestablished position, he originated a movement to secure the planting of a mission in Central Africa, in response to Livingstone's appeal to his fellow-countrymen, "I have opened the door; I leave it to you to see that no one closes it after me." As a result, for two-and-a half years, between 1862 and 1864, he was in Central Africa, making explorations under the guidance of Livingstone. He was with the great explorer when, in April 1862, Mrs. Livingstone died of the fever so common to the country.

On his way back to Britain Stewart visited Lovedale and other missions in South Africa. He completed his medical course, and late in 1866 came to Lovedale for missionary service.

Rev. William Govan retired in 1870 and Stewart succeeded to the principalship. From then on great changes

occurred in Lovedale. He planned a broad and practical education for the many. The classes in Greek and Latin, which had been a feature of Lovedale, were closed to pupils with the exception of those who were taking the theological course. The educational objects of the Institution were stated to be:

First,—To train as preachers such young men as may be found intellectually and spiritually fit for such work.

Second,—To train teachers for schools.

Third,—To train a certain number in the various arts of printing, wagon making, blacksmithing, carpentry, bookbinding, general agricultural work, and a few as telegraph clerks.

Fourth,—To give a general education to those whose course in life is not yet decided.

Girls were welcomed to Lovedale and trained for all kinds of domestic work, principally with the object of making them good home-makers.

The Principal insisted that all pupils should pay fees. This was a new and revolutionary idea, but after a long conference with representative Africans the principle was accepted, and a general rate of £4 per annum per pupil was imposed. The effect was generally healthy, and the number of pupils greatly increased.

New buildings began to stud the Lovedale grounds. The workshops were remodelled and enlarged. More adequate arrangements for housing the staff and students were made. Many of the avenues and walks that so delight visitors to Lovedale to-day were planned and laid out in the early years of Dr. Stewart's principalship.

Ten years after Dr. Stewart took charge, a noted educationist reported that Lovedale "works on the grand scale. A visit to Lovedale would convert the greatest sceptic regarding the value of Native education. The great organizing power of Dr. Stewart appears on every side; the staff is large and able, and the civilizing effect of the whole institution is remarkably felt. It may have its defects, but the scheme is at present the most complete, the largest, and most successful of its kind in the country, and the institution as a whole is probably the greatest educational establishment in South Africa, and that with the greatest range in scholastic operations, the utmost boldness in its plans and prospects, and the most perfect order in its organization and administration."

Dr. Stewart's efforts were not confined to Lovedale. Along with Captain Blyth and Rev. Richard Ross, he founded Blythwood. In 1875 he arranged for an expedi-



tion to go to Nyasaland to begin a mission there and in the following year he went, along with a considerable party which included senior Lovedale students, to take temporary charge of it. His wide experience suggested many improvements, so that when he left Central Africa in 1877 the foundations of the Livingstonia Mission were well and truly laid. In 1891 Dr. Stewart went to East Africa, and, after considerable hardship, planted a mission at Kibwezi, which in later years was moved inland to Kikuyu in Kenya.

Dr. Stewart gave much attention to practical education, but also to literary work, so that the Lovedale Press extended its operations. Various books came from his pen. The later years of his life found him busy on the scheme for higher education, which resulted in the opening of the South African Native College, now the University College of Fort Hare. In old age many honours came to him, and many demands for his services—in Africa, in

Britain, in the United States of America.

He died, as mentioned, on 21st December, 1905. In death he received the honours that a statesman wins. From all quarters of the world messages of mourning flashed. Only then did many become fully aware of the true greatness and far-reaching influence of the man. His outstanding character, his strong intellect, his swift, comprehending grip of men and things, his Christian courage, his tenderness and largeness of heart, and his indomitable, God-guided will stood revealed.

As with others of South Africa's great, they buried him on a hill-top—Sandile's Kop, overlooking Lovedale. To-day a monument of stone, eighty feet in height, stands near his resting place. It bears the simple words, JAMES STEWART, MISSIONARY. To it every student of Lovedale makes at some time a pilgrimage.

## South African Missionary Institutions

### THE COMMUNITY OF THE RESURRECTION AND ST. PETER'S, ROSETTENVILLE

*(In 1953 theological and missionary students of four communions, and of Afrikaans, German and English-speaking traditions, in the Department of Divinity of Rhodes University, Grahamstown, prepared a series of essays on "Some South African Missionary Institutions." It was our privilege to receive a copy of the essays, and it is our purpose to print some of them in our columns. We acknowledge the permission given to us by Prof. N. H. G. Robinson, who has succeeded Prof. Horton Davies, under whom the essays were prepared. Editor, "South African Outlook.")*

**Introduction :** The Community of the Resurrection, of the Anglican Church founded in 1892 by Bishop Gore, consists mainly of Priests, who have their mother house at Mirfield, in Yorkshire. With the Community are associated the members of the "Fraternity of the Resurrection," Both priests and layfolk by their prayers and alms seek to aid its life and work: "Companions" keep a rule of life on which they report regularly, and "Associates," undertake to pray for the community and also interest others in its special aims. These are: (a) The revival of religious life, (b) The supply and training of Clergy, (c) Mission work at home and abroad, (d) The reunion of Christendom.

These aims have carried the Community into London, Wales, South Africa, and Southern Rhodesia. They are not connected with the "Community of the Resurrection of our Lord" a women's order founded by Mother Cecile in Grahamstown, although both are Anglican.

In dealing with the history of this College of "The Resurrection and St. Peter," we will consider first the history of the Theological College proper, the history of the school being of little importance, and extremely

obscure. Without further ado, we plunge into the story of the Priory of St. Francis.

**Genesis : Slavery in Doornfontein.** In 1900, while the Red-coats and Boers were shooting each other up over every Sinai in Southern Africa, Canon Farmer, a man greatly interested in Coloured-work in the Transvaal, was optimistic enough to look forward to the days of peace and contentment, and dream dreams which have since come to pass. He had been amazed at finding "no less than 60 native men working hard for the Church"—untutored, self-appointed missionaries who had found the Pearl of great price themselves and were now sharing their discoveries with others.

"These were very capable missionaries, even though they were uninstructed and laymen . . . but to ordain Natives without their being properly trained would be fatal to the spiritual life of the Church,"

wrote Canon Farmer, perhaps with an eye to the ravages of African Separatism, which has since come into being. Thus he realised the tremendous need for an African Theological College, and we shall see his vision materialised in the work of the Mirfield Community.

Three Fathers of the Community, the Revs. Nash, Thompson and Fuller, arrived in Johannesburg early in 1903, and there purchased a house in which to start the "College of the Resurrection." It began at the end of April in the same year with just one student, Matthew Mtande, joined later in the year by four others. Father Fuller was the first principal. The house, No. 10, Sherwell Street in Doornfontein, is thus described:

"It contains, besides the kitchen and offices, the



Chapel and Sacristy, dining-room, library, guest's room, and five bedrooms: there are a small piece of garden and detached rooms for two or three Native Catechists."

Father Hill took over this college in 1909 until he in turn was succeeded in August 1910 by Fr. Orsmund Victor. In a letter home Fr. Hill wrote "...and although it differs considerably from its namesake at Mirfield, being of wood and iron, yet it is doing the same sort of useful work. Its main work is the training of Catechists, but we generally have men here who are preparing for Holy Orders, and lately we have started a class for Deacons preparing for Priests' Orders."

*Exodus: Rosettenville, the Promised Land.* Mention of Rosettenville first appears in 1903, in a letter Fr. Nash wrote to England: "I was at Rosettenville yesterday evening and walked back a good part of the way this morning as my bicycle finally protested against the sand and the lumps and broke in two!" In those days Rosettenville was out in the veld; there was only a small Native congregation which met first in a stable, until some land was given for a church and a Deacon's house. Then in 1907 comes a great stepping-stone in the life of Sherwell Street: the arrival of three lady workers, who came to start work amongst the women; they soon realised the need of a Native school for girls. And out of this realization was born St. Agnes School for Girls, which is now a part of the Rosettenville community.

"The site at Rosettenville on which the permanent school (St. Agnes) is to be built is excellent in many ways. It is close to the church...the ground for this site was partly given...and partly bought."

The great Exodus came in 1911 when these three ladies and with them the whole college at Sherwell Street moved to Rosettenville. Fr. Victor describes the scene: "...on a certain Easter Tuesday a long line of wagons trailed its way across the veld from Sherwell Street to Rosettenville, carrying to its new home the community furniture—a sorry collection, very ashamed to find itself exposed to public gaze in the broad light of day—there came also the college buildings, a hideous pile of iron and splintered wood."

There was one new brick building provided (known today as the "Old Dormitory") and around this were re-erected (or should we say resurrected?) the wood and iron monstrosities, "dingier than ever in their new surroundings." The first high mass was sung in the new Community chapel by the Dean with Fr. Hill and Fr. Hart. The latter writes:

"Immediately after the service we went into procession to our new College building, which, with many old but newly painted rooms of corrugated iron, is situated in our grounds close to the Priory. By the

way, this new building is of somewhat elastic nature so far as its functions are concerned, for it serves as a lecture-room, common-room, refectory, and kitchen, all in one!! The Dean with assisting Sacred Ministers, the brethren, two resident clergy, four lady workers from St. Agnes', several native Deacons, and all our native students, all took part in the procession and sang 'The Church's one foundation' lustily and with good courage. The Dean then blessed the new part of the College."

Fr. Victor—a master builder—could not rest content with such cramped quarters, however, and very soon money was being collected for expansion. The men had come, only accommodation was now wanting. By 1913 £600 was in hand and building operations could begin—consisting of a fine oblong lecture-hall-dining-room with a platform at one end, capable of being divided into two classrooms. This building set the standard in style and material for those which have followed since. In 1915 they hired a European bricklayer at £1 per day, and with a few of their own boys helping him he finished new living-quarters by the end of July, ready for the new term. A month or two of clearing up, and then they were at it again—this time on a store-room and workshop!

For the next ten years the centre of 'building interest' at Rosettenville shifted from the College to the new church and the embryo St. Peter's school. Since the church was to fulfil the function of College Chapel and Parish Church, the College building fund turned over £170 to its use, which was all the cash-in-hand. The new church, having been successfully completed after various pauses in the work, was finally dedicated by Bishop Nash on November 10th, 1925.

Then was built a very pleasant room intended for recreation and the beginnings of a library. It has since been used for lectures and private-study as well as for social gatherings. In the latter part of the same year (1927) the quadrangle was completed by the addition of another row of rooms, some for students, others for bicycles and stores.

*Numbers: "Thy seed shall be as...?"* The story of the College is one of healthy growth not only in materials, but in numbers and attainments, as well. It began in Sherwell Street with Matthew Mntande and his four contemporary students—in 1905 these five had grown to seventeen, the number in 1904 being ten. At the end of the Sherwell Street period, 1910, seventy-five men had passed through the College and of these ten had been ordained.

By 1919 there were twenty-two students in residence. The successive raising of the standard in 1922, 1928, and 1933 had the effect of cutting down the supply of suitable candidates and indeed in 1934 the low-water-mark was reached—4. On the other hand, the concentration of other Dioceses upon Rosettenville (Kimberley and Pretoria



both contributing) had the converse effect; thus in 1940 we find no less than thirty-four students in residence. The Advent Ordination for 1940 was also a record:—nine Deacons and six Priests in five Dioceses.

*Deuteronomy: You can't take it easy yet!* Standards need continual revision with the passage of years, with the alteration of conditions, and with increased opportunities, as shown by the old Hebrews after they moved into and settled down in the Promised Land: with the hard days of the Exodus over they needed a more rigid discipline if, in the 'land of milk-and-honey,' they were to maintain their previous spiritual standard. Every institution faces the same kind of danger when the rigours of pioneering days are past; comforts increase, life becomes more settled and regular. So new voluntary disciplines must be found to replace the old unavoidable disciplines which were due to lack of equipment and poverty. The law must be constantly re-published; the standards constantly maintained and improved, as the years go by.

It will be interesting to consider this aspect of College life. What is expected of students before entry? How do they spend their days in College? What is the standard for passing out at the end?

The history of the curriculum is a record of a steady raising of the standard required, and although the daily time-table shows little change in fifty years, the contents, or rather, the quality of the contents, do. The object of the College course from the first was to provide both Catechists and ordained ministers of the Church. Practical work went hand in hand with academic teaching. Some students would return to their home-towns on Friday afternoon to minister to their small congregations; others would take it in turn to conduct Chapel services etc., as well as preaching in the mine-compounds on Sundays.

Another thing which has always been part of the curriculum is manual-work. From earliest days at Sherwell Street the students would spend the afternoons "making something out of wood, or digging something, or building something," and still today some portion of every working-day has its quota of manual-work.

In 1909 the first class for Deacons reading for Priest's Orders was started. From 1911 (the time of the Exodus) there was a real forward move in the life and work of the College. Fr. Victor was the first head of the College who could devote himself to it completely, and with the new elbow-room at Rosettenville, expansion and consolidation were booked to follow. In "The Tin Black Line" Fr. Victor draws a picture of a day's round in the life of the College in the year 1914, which will serve to show a typical cross-section of the College as it was for the next seven years:—6.15 a.m. First bell. 6.45 Matins, Prime and Communion. 8.00 Breakfast. 9.00-12.30 Lectures. 1.00

Lunch, 2.30 Manual work. 4.30-5.45 Lectures. 7.00 Even-song. 7.30 Night school. 9.00 Supper. 10.15 Lights out.

It might be thought that the feeding problem would be a difficult one: it is not so. Students take it in turns to do all their own cooking. Mealie-meal is provided in abundance as the staple diet, and on Mondays each student receives 3/6 (1940) for the week with which he may get meat, sugar, bread, tea or any such extras as he fancies. (They are, you see, exponents of the Simple Life).

What do they learn? This all depends on what they happen to be. For there are two distinct classes of students—Catechists, who come in usually for six months (they may however stay for a year or even longer), and Ordinands. Now Ordinands may be men who had given "long and faithful service... without much in the way of intellectual qualifications." For such there was the office of Perpetual Deacon. But more generally they are now of a class who might hope eventually to become Priests... for such there was the Bishop's Examination for Deacon's Orders.

Papers were set upon the Old Testament and the New Testament, in general, with particular study of one book in each. A similar principle was applied to the Prayer-book—in which a general knowledge of the whole was required, with a special knowledge of two services... Early Church History, followed by the history of the English Church and of that in South Africa, together with the constitutions and canons of the latter, were also studied. Church doctrine was taught upon the basis of the "three creeds, with a few selected Articles." And of course there were lectures and examinations in Pastoralia. Five years was the norm for a Deaconate; then the Deacon, if well recommended by his priest, may attend College for another year.

The standard of entrance and passing out is continually being raised, and students are now able to obtain the L.Th. Degree. The College presents its graduate students with a black, red, and white hood on their passing out well, and the Catechists receive a bronze medal. The hood is primarily for those who do not attain to the standard of the L.Th. but who yet have a satisfactory academic record, according to existing standards, for the ministry. The men value it, and rightly, as a badge of their old College and its Fellowship.

To round off this history of the Theological College, here is the list of St. Peter's principals: Rev. Fathers Latimer Fuller (1903-1909), Francis Hill (1909-1910), Orsmund Victor (1910-1916), Aidan Cotton (1916-1924), Gregory Evans (1924-1936), Eric Goodall (1936-39?) At present the principal is Rev. Fr. Trevor Huddleston. So much for the College; and now just a short account of the school.

*Revelations: In the Activities of an African School.* The girls' half, St. Agnes, was started in 1907 out at Rosetten-



ville by the lady workers from England. The boys' hostel, St. Peter's, had its birth with the great Exodus in 1911.

From there we come to today. This quick jump is due to the shy nature of records—they keep themselves well hidden. Today at the school there are 300 students, made up of 70 girls, 130 boys and 100 day-scholars. The staff consists of 13 teachers, 5 of whom are European, and 8 Africans.

*Appendix : Worthy of Note.* Worthy of note is the

excellent printing works set up in one of the out-buildings, which turns out all notices, writing-paper, pamphlets, school-books, etc.

Then we leave the institution with this crucial question in mind. When Rosettenville College began it was way out in the veld, but now it is slap-bang in the middle of a fairly elite European suburb. Considering the policy of a Nationalist Government, must we expect another Exodus soon? . . .

## Sursum Corda

*Demas hath forsaken me, having loved this present world. 2 Tim. IV, 10.*

HERE we meet a great calamity—a spiritual wreck. Demas renounces his faith and goes back to heathendom. Demas had known Christianity—had tasted spiritual life; yet he rejects it and goes back to the life of the world. 'Demas has forsaken me, having loved this present world.'

*Biologists* in their study of life have come across facts to which they have given the name of atavism or reversion. An organism which has been developing suddenly harks back to some outgrown condition. It resumes a discarded peculiarity, perhaps some muscular combination, now useless or hurtful.

There is a parallel to this in the ethical and spiritual life of society and the individual. What we now condemn and punish as social vices and crimes is often but a springing to life again of acts which were once normal and tolerated, but which are now outgrown. The progress of society and the sharpening of the moral sense have carried men on to an advanced stage when they look back with horror and loathing to conditions which once prevailed. Society abhors and punishes the man who takes the law into his own hands and avenges himself: yet in primitive times 'blood revenge' was tolerated, being the ready means of upholding justice between man and man. The man who takes life now reverts to this old outgrown condition in spite of light and knowledge. And to do so is criminal: it is to make shipwreck of himself as a member of society.

Similarly what is passed over in the child as excusable is roundly condemned in the full grown man. When we become men we put away childish things, and feel that it is a disgrace and a sin to lapse into them again. We know better: we have drunk deeper of the springs of life: we have seen the shining heights. Falling back has all the ugliness and guiltiness of insincerity and dishonesty towards the light. For a man to love and prefer the lisps and errors of infancy, and deliberately return to them is sin and moral perversion, making a shipwreck of himself as a man.

Nothing could be stronger or more uncompromising

than the New Testament condemnation of this moral atavism or reversion to type. "No man," said Christ "having put his hand to the plough and looking back" (even looking back) "is fit for the Kingdom of Heaven." "and that which fell among the thorns—those are they that have heard—that have heard—and as they go on their way are choked with the cares and riches and pleasures of this life, and bring no fruit to perfection." "For as touching those who were once enlightened and tasted of the heavenly gift and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance." There we have the full denunciation of the shortsightedness, of this wilful restriction of growth and baseness of lusting after the fleshpots of Egypt when breathing the air of freedom, and harking back to an outgrown spiritual condition.

Demas is a glaring instance of moral and spiritual reversion. He had put his hand to the plough, but had begun to look back; and his feet had soon followed his eyes. "Demas hath forsaken me having loved this present world."

We have little definite knowledge of Demas. Thrice only is he mentioned in Paul's correspondence. Twice in the shining company of Mark and Luke, as the fellow-worker of Paul in the spread of the gospel of Christ and the Kingdom of God. And once in the heavy laden verse in which he makes his exit from the New Testament into the outer darkness of oblivion. But it requires no great flight of imagination to fill in the essentials.

He was probably a merchant of Thessalonica. There he had met Paul on his visits to that city and had come under the spell of Paul's influence and of the great new truth which he was declaring. It became the one reality for Demas, and it fired his heart with enthusiasm. He attached himself to Paul, professed devotion to the great ideal of the gospel, and became known as the fellow worker of the apostle. We find him with the apostle in Rome, cheerfully sharing the early experiences of the imprisonment, now to be known as an adherent of 'the Way.' There he



assists in the furtherance of the gospel, and sends his affectionate greetings along with Paul's to the various churches. *But at last there comes down the distressing news* that Demas has deserted. Love, devotion, vision, are clouded over and dismissed as worthless. *He has gone back again to Thessalonica. He had tasted the powers of the higher life*; he had beheld the ideal, and had rejoiced for a season in light. But he renounced it as visionary, and returned to the old level at which Paul had found him years before. He has made that reversion to type which is so reprobated and condemned in the sphere of biology, ethics, and spiritual truth.

Paul explains his departure in these words 'having loved the present world.' What particular lure it was that overcame him we cannot say. You remember *Bunyan's theory* in the *Pilgrim's Progress*—it was his interest in a rich silver mine. There he stands, some distance off the way, shouting to the pilgrims to come over and see the mine. Possibly that was it; Bunyan knew his Bible and the *Bible is not far wrong*; it lays the axe at the very root of declension when it smites the 'love of money.' Scan the tragedies of the Bible; they all group themselves round this. There is *Baalham*, who turned his gift of prophesy into an occasion of bribery: *Achan* who sacrificed all Israel to Ai, rather than forego his lust for the wedges of gold; there is *Gehazi*, smitten with leprosy because he lied horribly to his master, rather than lose his illgotten gains; there is *Judas* who sold his Master and went and hanged himself; There is *Ananias*, smitten down with the lie on his lips, who veiled his greed of gold under the cloak of religion. It is a terrible succession, and a terrible commentary on the 'love of money.' Yes; probably *Bunyan is quite right* in his *genealogy*, when he makes Christian shout back to Demas, Gehazi was your great grandfather and Judas your father.

Demas had come up to the capital of the world, where the pomp and splendour and luxury of sense were enthroned: he saw *mammon cultivated and worshipped, holding undisputed sway*. The lure was too much for him. The *ideal of the gospel* seemed futile and Utopian, before the suffocating aggressiveness of the world. He would have his share of what was going; he would put in his bid for success. He left the apostle in prison, joined a new trading venture, and went back to Thessalonica—the stage which he had outgrown and left behind, the level at which Paul found him years ago. "Demas hath forsaken me, having been overcome by the world."

The 'world' in the New Testament has nothing to do with the world of physical science, or of social life as we know it: it is like the word 'flesh': it has a spiritual meaning of its own. The world does not mean money, lands, pleasure, sport, in themselves. These have all a perfectly legitimate place in life, and Christians cordially

recognise their place. But the world in the New Testament is each of these or all of them combined in so far as they draw away a man's heart and will from that which is highest and divine and lead to a distaste for all spiritual life.

What is our world? What is it that threatens to eat into our heart's core, blurring the image of God and dimming our sense of fellowship with him, and threatening to drive us to make spiritual shipwreck. We must all face the temptation that overthrew Demas. The world is many-sided and never-wearying in its appeal for our whole-hearted devotion and undivided affection, and few there be who pass through altogether scatheless. But are we depressed and timorous before the swelling allurements of the world? No! it is in no spirit of dread and foreboding that we go out to face the foe. For there is One who is for us, who is greater than all that is against us. Christ's message comes ringing to us through the storm of struggle, and it is one of glad and heartening confidence:—"Be of good cheer: I have overcome the world."

Over-mastering though the world be, no disciple need fall a victim. Victory is possible for all: the world has been overcome once and for ever for all those who will look high enough. Jesus Christ can keep the vision of eternal things clear before us, and the sense of their worth paramount. He calms us in the hour of trial, when to the eye of the world we are fools and losing our life: He assures us that by so losing our life we are gaining it unto life everlasting.

"Demas hath forsaken me, being overcome by this world."

"Be of good cheer; I have overcome the world."

THE LATE REV. J. A. DAVIDSON.

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### Religious Drama.

In a former age it was customary to perform religious dramas within churches. In various parts of the world this is being revived. One of the most notable ventures is found in the "Gateway," the theatre owned and directed by the Church of Scotland Home Missions Board. Each year their group of players formed for the purpose of presenting such dramas presents a religious play in St. Giles Cathedral, Edinburgh, at the time of the International Festival held in Scotland's capital. Since a play may be performed in a church in Scotland only as part of an act of worship it was in that way that "Good Friday" by John Masefield was presented this year. Long before the performance was due to begin the section of the Cathedral used for the performance was filled. A prayer was offered by the Rev. George Candlish, Director of the "Gateway," the play performed, and the Benediction pronounced. During the winter months, on Sunday evenings, from October to March, this Gateway group of players, who give their services voluntarily, play religious dramas in churches, mostly outside Edinburgh.



## Changes at Lovedale

### TRIBUTES TO SOME MEMBERS OF STAFF

AT the closing meeting of the Lovedale Governing Council, held on 10th November, 1955 notice was taken of the fact that various members of staff who had rendered long and meritorious service to the Institution would be retiring at 31st December. The following tributes have been paid to them.

#### DR. R. H. W. SHEPHERD

(Prepared by Rev. W. Arnott and Dr. A. Kerr).

The Governing Council of Lovedale Missionary Institution wishes to place on record its high appreciation of the services of the Rev. Dr. R. H. W. Shepherd on the occasion of his retirement from the office of Principal at the conclusion of his appointed term of service as a Missionary in South Africa of the Church of Scotland.

After serving as a District Missionary at Main in the Transkei for seven years, Dr. Shepherd was appointed Chaplain of the Institution and Director of Publications in 1927. After the death of Dr. Henderson in 1930 he was appointed to act as Principal, an office which he again performed in 1937 during the absence of Dr. A. W. Wilkie. On the retirement of Dr. Wilkie in 1942 he was appointed Principal.

The office of Principal of a Missionary Institution which comprises boarding schools for primary and secondary education and for the training of teachers, industrial training departments, a Bible School, hospitals, and an organized church, demands administrative gifts of a high order. These have been exercised by Dr. Shepherd through the Governing Council of the Institution and its Executive, through the Senate in charge of the educational work, through the Press in control of publications, through the Hospital and Bible School Boards, and through the Kirk Session of the Institution congregation of which the Principal is the Senior Minister. The carrying of the burden of so much and so varied administrative duty over a period of fourteen years compels respect on account of the output of physical, mental and spiritual energy required of the holder of this office; to have done so while retaining the confidence and the willing co-operation of numerous colleagues and helpers in a work of great significance, as Dr. Shepherd has done, is an achievement of which any man might be proud.

Nor must be forgotten the fruitful years between 1927 and 1942 when Dr. Shepherd as Chaplain was charged with the spiritual oversight of students and staff and during that time bore the main burden of the religious instruction of the students and of the Institution Church services in such a way as to commend the Gospel of Jesus Christ to so

many men and women, old and young, teachers and taught, African and European, over so many years. On a calm retrospect one could not well ask for a life with more favourable opportunities for influencing for good one's human kind.

As Editor of the *South African Outlook*, a duty which was assigned to him in 1932 and which he held, with the assistance of Mr. O. B. Bull as associate editor from 1945, till the present, Dr. Shepherd has shown that he possesses journalistic gifts of a high order, including the ability of making timely and just comments on administrative, political and ecclesiastical events bearing upon the progress and well-being of the non-European peoples of South Africa.

As Director of the Mission Press it was his good fortune and a reward of his foresight and energy to see the erection of new printing and bookbinding premises by the building departments of the Institution, and the publication of school, mission and general literature many times multiplied.

In commemoration of the centenary of the Institution in 1941 Dr. Shepherd published through the Lovedale Press a history of the Institution which touched also on much of missionary history during that eventful 100 years. This was accepted as a thesis for the degree of Doctor of Literature by the University of the Witwatersrand. He has also published volumes of sermons, missionary biography and endeavour, and studies of race contact in South Africa. For sketches of native life Dr. Shepherd was also able to draw upon the years spent in a rural mission in the heart of the Transkei where he was in direct and daily contact with village people.

Members of his staff have paid tribute to Dr. Shepherd's industry, patience, humanity and wisdom as Head of the Institution, to the careful preparation of his sermons and public addresses, to the sincerity of his religious convictions, to the concern he has always shown for the unity of the Institution, and to his confidence in his colleagues. His experience was always at the command of young members of staff and in times of personal or domestic distress they were assured of the guidance and sympathy of a true pastor. In recognition of Dr. Shepherd's missionary activities in South Africa the University of Edinburgh conferred on him the honorary degree of Doctor of Divinity.

To Mrs. Shepherd the Council desires to convey its thanks for her share in the life of Lovedale and for her unceasing support and furtherance of her husband's work, and would refer in particular to her contribution to the music of the B.P.C. Hymnbook, *Amaculo ase-Rabe*.



Recognising that the retirement of Dr. Shepherd coincides with the termination of the educational side of the Lovedale Mission which has been carried out on the present site since 1841, and is now to become the responsibility of the Native Affairs Department under the provisions of the Bantu Education Act of 1953, and that the Governing Council as now constituted will be dissolved as at 31st December 1955, members desire to pay tribute to the skill and patience of Dr. Shepherd in guiding their deliberations, and to the hospitality they have enjoyed during sessions of Council at the hands of Mrs. Shepherd and the ladies of the staff. They pray for the blessing of God upon Dr. and Mrs. Shepherd in their retirement and their enjoyment of such health and strength as will enable them to undertake what duty may still be laid to their hand. For those who will be called upon to direct the education of the Bantu under the new conditions at Lovedale a like blessing is sought.

#### MR. AND MRS. GEORGE MCGILLIVRAY

The Governing Council records that on 31st December, Mr. McGillivray completes his service to Lovedale, but will be on leave from January to June 1956 (Minute 1483 (b)(1)). Mr. McGillivray joined the staff of Lovedale, by invitation, as Head of the General Office on 1st August, 1926, so that for almost thirty years he has been in the service of the Institution. He became Boarding Master on 1st January, 1942.

Mr. McGillivray comes of a family which has had long connection with Lovedale, his grandfather being Head of the Carpentry Department from 1871 till 1911, and his father at various times assisting with the erection of buildings in the Institution.

In all his work Mr. McGillivray has shown great qualities of thoroughness, devotion to duty, and readiness to spend and be spent in the service he undertook. In the General Office he never spared himself, preferring to give matters his personal attention, and so spent many an evening in performing tasks that could not be accomplished in the daytime.

When he became Boarding Master he inherited a great tradition bequeathed by Major Geddes, a tradition that he has fully maintained. Beginning in 1942 Mr. McGillivray had to face all the difficulties of the latter half of the second world war, when supplies of all kinds were difficult to obtain, and when an unsettled spirit prevailed, not least among African youth. The post-war years have been years of no less difficulty though of another kind, through the Defiance of Unjust Laws Campaign and other public movements. But through all Mr. McGillivray has maintained his hold on African youth in a remarkable manner. His care for the sick, his tirelessness, his open and still more his underlying sympathy have not escaped the notice

of those who too often take service for granted. His humorous sallies in the Dining Hall and other places have been much appreciated and have helped to turn many a difficult corner.

During much of his time Mr. McGillivray received inadequate assistance but this did not prevent his giving constant service to the Girls' School, in the care of the grounds and in other capacities. His work as a member of the Governing Council, the Senate, the Kirk Session, the Athletic Union and various committees has been invariably helpful.

Through all he has shown the fullest sympathy with the spiritual ideals of the Institution and has maintained its religious traditions.

Mrs. McGillivray has been Boarding Mistress since her husband's appointment as Boarding Master. Throughout the years she has been the latter's constant helper, and has brought to all her duties the devotion, ability and graciousness that are invariably associated with everyone's thought of her. Her care for the servants in the kitchen has won her much affection and has built up a notable *esprit de corps*. And in the general life of Lovedale she has been unfailing and helpful.

During the past fourteen years of working Mr. and Mrs. McGillivray have known little of holidays, as the long week-ends have seen them fully on duty, the winter vacations have almost invariably found the apprentices still under their care, and the summer vacations have been marked by after-session and pre-session duties. The Governing Council in thanking them for their outstanding service wishes for them a restful holiday in 1956, and after that many years of happy semi-retirement.

#### MR. V. L. NIXON

The Governing Council places on record that Mr. Nixon retired from the principalship of the Practising School on 30th June, 1955. Since then till 31st December he is on leave.

Mr. Vivian Leonard Nixon was appointed to the staff of the Training School on 1st October, 1931, so that he has completed almost twenty-four years service to the Institution. In 1938 he was appointed to the charge of the Practising School. During his time of principalship the Practising School has had a history marked by great steadiness of work and success. There has been remarkable harmony between Principal, Staff, parents and children. In report after report Inspectors have commented on the excellent tone of the school and the satisfactory examination results.

Mr. Nixon has also taken a full share in the general life and work of Lovedale. As a member of the Governing Council and of the Senate and of various committees, Mr. Nixon's counsel has been valuable and valued. In



sport he has made his own contribution, and in church work as a member of the Deacons' Court. But his various forms of service are too numerous to mention.

Mrs. Nixon has assisted her husband in all his work, and has helped also through her membership of the Entertainment Committee, and by other activities, in all of which her cheerful, willing disposition has been an asset.

Both Mr. and Mrs. Nixon have endeared themselves to our community, and it is a pleasure to think that their connection with Lovedale and vicinity will be continued. In thanking them for all they have done, the Governing Council wish them many happy years of retirement.

### MR. J. H. POLLOCK

The Governing Council records with regret the resignation of Mr. John Henry Pollock, Head of the Building Department. Mr. Pollock served his apprenticeship in Lovedale, completing it in 1930. In 1931 he was engaged as a journeyman builder, and continued in this capacity till the second world war. In 1940 Mr. Pollock enlisted in the forces and was away for the duration of the war. In 1943 he was appointed Head of the Building Department. As Head he has rendered most useful and meritorious service, carrying through large contracts for educational and other buildings in Lovedale itself, in Fort Hare and in the erection of houses in Alice. In all his work Mr. Pollock showed great efficiency, producing plans that gave every satisfaction, and running his department without loss because of his careful management. His control of journeymen and trainees has been notably successful and free of friction.

As a man Mr. Pollock has been much esteemed for his integrity and friendly disposition.

The Governing Council thanks him for his long and faithful service, and wishes him and his family happiness in their new sphere.

### MR. O. B. BULL

The Governing Council places on record its appreciation of the service rendered to Lovedale by Mr. O. B. Bull, M.A., O.B.E., as Associate Editor of the *South African Outlook* from 1946 till 1955. When it became impossible for the Principal to carry full responsibility for the editing of the *Outlook* along with his other duties, Mr. Bull, although in retirement, kindly consented to give assistance. In recent years he has been almost wholly responsible for the editing of the magazine. In addition to his work at home, this has involved a journey from Somerset East to Lovedale once or twice a month. By his thorough knowledge of South African conditions gained through fifty years in the country, his sympathy with all races and particularly the Non-Europeans, and his skill with the pen Mr. Bull has fulfilled his task admirably, and the Governing Council

offers to him its warm thanks and its good wishes for the future.

### REV. J. D. MACTAVISH

The Governing Council wishes to record its appreciation of the services rendered to the Institution by the Rev. John Macdonald MacTavish, B.A., who has been Chaplain of Lovedale since October 1950, and whose term of office, through reorganisation in the Institution, ends on 31st December, 1955, when he proceeds to Scotland on a year's furlough.

Mr. MacTavish brought to his duties a very varied experience gained in his native Canada and in various parts of the world; few members of staff have been so widely travelled, so that he was able to put at the disposal of staff and students his knowledge of the Holy Land and other countries.

His musical and other gifts were also an asset in his work.

Mr. and Mrs. MacTavish kept open door, and their hospitality and friendliness have been deeply appreciated by many in Lovedale and vicinity.

The Governing Council prays that in due time a sphere of equal usefulness will open before them and that much happiness lies in store for them and the children.

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*The History of the Reformation*, by H. C. Lefever, B.D., PH.D., published by The Christian Literature Society for the Senate of Serampore for Rs. 3-21, 231 pages.

The writer of this review recently asked a university lecturer in ecclesiastical history to recommend a textbook on The Reformation period and was referred to a volume published about eighty years ago. Suggesting charily that the book might be out-of-date, he was told that that History never changes. In this book on the Reformation Dr. H. C. Lefever has, however, been able to introduce a fresh approach to this historical period. His approach arises from his experience as a Christian teacher in India during the time in which the missions of those churches which were the Missionary by-products of the Reformation, came together to form the Church of South India. Its purpose is not to justify a traditional position that has stabilised itself after fragmentation but to indicate what contribution can be made to the Universal Church of Christ in the world today. Here is an acute study of a vital period in the history of the Sending Churches of Europe as seen through the eyes of the Younger Churches of the mission field—a mutual interpretation that will help the cause of ecumenism in a divided world. We are sure that teachers of history will be most grateful to Dr. Lefever, who is now the Professor of Missions in the Selly Oak Colleges, for a most handy text book.

G. OWEN LLOYD.



## New Books

**Middle East Survey**, by S. A. Morrison,. (S.C.M. Press, 198 pp., 12/6).

The Middle East is much in the limelight at present. It is the world's most inflammable danger-point, which, even if an immediate explosion is averted, is likely to persist as such for a long time. Ordinary people find it bewilderingly difficult to understand its tangle of races and religions, of conflicting nationalisms and faiths. Out of these things has been created a situation which is unlike any other elsewhere, and which cannot be understood as stemming from the conditions of fifty years ago. But it is one which concerns us much more nearly than we are prone to imagine, so that we shall do well to try to understand it.

As a help to an intelligent appreciation of the whole baffling situation this book could hardly be bettered. For one thing, it can be accepted as authoritative. Mr. Morrison was a missionary of the Church Missionary Society in Egypt for thirty-one years, and for several of them was Secretary of the Near East Christian Council. Later he was connected with Near East Refugee Relief. He has recently been appointed General Secretary of the Christian Council in Kenya. So he writes with a knowledge which few others can have about the peoples, civilisations, religions, problems, policies, conflicts and underlying forces which are to be found in that explosive part of the world. Moreover he has done it very well, with admirable lucidity in spite of the baffling involutions of the most tangled human relationships to be met with anywhere.

His book is not in any sense a history, it rather selects those occurrences which are most illuminating, and lays stress upon those forces which are most significant and typical. Nothing is more valuable than the perceptive analysis he gives us of "the penetration during the nineteenth century of a rigid, conservative, and formalised state of society by the forces of western culture at once life-giving and destructive." He has both the knowledge and sympathy required for genuine understanding of the varying spiritual influences at work and of the "profound testing to which all three religions—Islam, Christianity, and Judaism—are being subjected by the exacting demands of the modern world." For a book of less than two hundred pages this is remarkably comprehensive, but it is so well ordered and presented that it is very easy and engrossing to read.

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**Impilo-Ntle** (Race Relations Inst. 4/9).

*Impilo-Ntle* is one of a very limited number of health books which have been written in such a way that they can be read without the compelling force that "I must read it because it is prescribed for the examination." The book is written in a very interesting style and simple language

has been employed. The word-and-picture method has been used throughout. What could be easier to understand!

There is a perpetual smoothness from one chapter to the next which makes one not certain where and when to stop reading before retiring to bed: *Kodwa ndakuba nethuba kwa khona ndobuya ndikuxelele nangaphezulu ngamehlo akto. Ndiya kukhe ndibuze kugqiba ngomso. Ndisanxhamile ngoku. Ndiya kukuxelela ngomso.* Such are the frequently repeated endings to the chapters and the amount of contribution they make to one's interest in "going on" cannot be exaggerated. The artistic and psychological mind of the author is conveyed by his picking on a doctor to tell Khuḥoni and the reader about Health. (Doctors are among the limited few who still command the confidence of the people). One does not require any previous knowledge of hygiene to be able to appreciate the doctor's advice. On the contrary one would find the book more informative if one knew no hygiene. No unnecessary details are given.

*Impilo-Ntle* is a very useful adviser to have in a home. It is by no means meant to be a school text-book, but it will solve the common health problems in the home. Within the ninety-four pages of this book there is a solution to the specific problem of each home: Lunch time finds your child next door where she is also given a plate of food. When she comes home her stomach is upset; she vomits and becomes weak. Does that mean Mrs. Dlomo, next door, added poison to your child's plate of food? What should one do when the children contract boils? If you do not have children does it necessarily mean that it is your wife who is abnormal? If you keep on having children of one sex is there any way by which you can have children of the other sex? How can you have twins? *Impilo-Ntle* has answered all these questions—questions which have cropped up in almost every home.

*Impilo-Ntle* is definitely not beyond criticism and I prefer to leave this aspect to the reader. L.S.M.

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**My Africa**, by Mbonu Ojike, (Blandford Press, 237 pp. 10/6).

The first edition of this very interesting book was published in the United States of America. This English one is a little different, having been reduced in size somewhat, and brought more up to date in regard to the latest constitutional developments in Nigeria.

The writer is prominent in the life of his native land, being deputy leader, under that outstanding Nigerian, Dr. Azikiwe, of the first government of Eastern Nigeria. He has spent several years of his life outside Africa, studying in American universities, (with Degrees from Ohio State and



Chicago), having gained his earlier education in mission schools and a Nigerian training college of the Church Missionary Society at Oka. While there the chance(?) that he won a copy of *Aggrey of Africa* as a prize for Scripture gave to his life a purpose of service and co-operation that he had not known before.

His book is in two parts, the first of which gives a simple picture of the life he lived as a boy in an African village, of his father and his family, of his first contact with white people, of his struggle for education. It closes with his leaving for Lincoln University in Pennsylvania. There he leaves his own personal story and devotes the rest of his book to describing life in the Africa he knew in its various aspects, social, economic, religious, aesthetic, political, etc. His closing chapter is a sketch of the rise and progress of Nigerian nationalism from 1900 to 1954. One of his appendices is a rather scant African Who's Who which gives brief records of nine prominent Africans, including Chaka, Khama, and Tengo Jabavu from our part of the continent.

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*Life in the Ciskei* edited by Professor Hobart Houghton is published by the S.A. Institute of Race Relations, P.O. Box 97, Johannesburg, and its price is 4/-; postage is 2d.

Long-distance trains loaded with migratory labourers criss-crossing South Africa, savings turned into cattle destined to die of starvation in the recurring droughts, women and children scratching the earth to plant the unvarying crop of a few mealies—these stand out as the elements of waste in the picture painted by Professor D. Hobart Houghton in *Life in the Ciskei*, his 80-page condensation of the 600-odd page *Keiskammahoek Rural Survey*.

Between 1947 and 1951 a group of researchers, financed by the National Council for Social Research and directed by Professor Lindsay Robb, made a comprehensive survey of the Keiskammahoek district, a Native reserve in the Ciskei. What is of particular importance is that this reserve is, in varying degrees, representative of conditions in all other Native reserves in the Union: tribal life, although influenced by contact with Western ideas, persists; what could be called farming is aimed at mere subsistence, but in fact seldom reaches that level; most of the men, and some of the women, periodically travel long distances to the cities, there to earn money to stave off starvation in the reserve; old people and children, left behind in the reserve are not physically strong enough for efficient tillage; wives are still lobolaed in cattle, which makes for overstocking and the uneconomic utilization of animals. More and more is family life breaking down, and illegitimacy rates are rising. For security in old age the migrant worker tries to keep one foot in a reserve: because he does this,

the labour he supplies to industry is inefficient.

Such statements are not mere assertions and generalizations by Professor Hobart Houghton. His work is above all factual, and individual cases are always given.

A typical worker, between 1908 and 1945, made 13 journeys away from the reserve, to Cape Town, South-West Africa, and the Reef, which means that in his working years he must have travelled some 19,000 miles by train.

A typical household, described as a repository for grandchildren from the cities, has one old woman, one youth, and two children at home, while away working is an adult son, and away with their husbands are three married daughters. The family's field was ploughed by the 13 year-old youth.

In 1944 there were some 12,500 cattle in the reserve, but the drought of the following year reduced the number by 3,000, and that in spite of the natural increase. By 1948 the number of cattle had grown to 11,385, but drought in 1949 brought the number back to 8,845.

In a poor year, 1948-9, one 200-lb bag of maize per family was produced; in a good year, 1949-50, the figure was nearly 10 bags; but the annual consumption of the average family is 20 bags!

And so the tale goes on. Professor Hobart Houghton passes no judgments—it is the reviewer who is doing that. When one considers the size of South Africa's Native areas, some 10,000,000 morgen, the part that their inhabitants play, or do not adequately play, in South Africa's economy, and the public's profound ignorance of conditions, the importance of this easily read book becomes apparent. The planners of South Africa's future must be aware of facts, of problems, and of solutions. Do not our Native reserves call for legislation based on the Native Land Husbandry Act of Southern Rhodesia?

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*Bible Study Exercises*, by C. M. Jones (S.C.M. 72 pp. 41).

Most teachers of the Bible realize the importance of getting the student familiar with the actual text. But it is not an easy task, mainly because of the mass of material and the difficulty of their discovering the essentials.

Mr. Jones, in fifty-six exercises, has covered the Bible and while he modestly disclaims any idea that they are exhaustive we are quite convinced that the student who works through them will have a sound comprehension of the salient features of both the Old and New Testaments. If there is a fault, it might be a certain unbalance in the number of exercises allotted to the two parts, (44 to the O.T. 12 to the New), although to be fair, the N.T. ones are longer. There are some very helpful notes and a useful short bibliography. Recommended.

J.D.McT.